Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

REV. JOHN HINCKS.

We have recently given some notices of two distinguished English clergymen, lately deceased, whose theology entirely different from our own does not blind us to the rare merit which they possessed as men and as ministers of the Gospel. We copy from the Monthly Repository for March the following beautiful character of a late Unitarian minister in Liverpool. He was taken away in the freshness of his youth, but in maturity of virtue, and in a bright career of ministerial usefulness. It is delightful to think that each of these servants of Christ, though divided on earth by the narrow distinctions which men have set up in the church, died in the faith and hope of our common Lord, and are now united in one communion before the throne of our common Father.

Feb. 5, in the 27th year of his age, died the Rev. John Hincks, minister of the Unitarian Chapel, Renshaw Street, Liverpool. Mr Hincks was a native of Ireland, son of the Rev. Thomas Dix Hincks, Professor of Hebrew and Classical Master in the Belfast Institution, and brother to the Rev. William Hincks, Mathematical Tutor at York College, whom he succeeded in his pastoral charge. The early part of his professional education was passed in Trinity College, Dublin, but his strong principles of dissent, and his love of every thing liberal, induced him to connect himself with a more unshackled, though an infant seminary, and his final preparation for the ministry was made in the classes of the Belfast Academical Institution. In the February of 1827, he left his home and his associates, afflicted at the thoughts of even a temporary separation, to form new friendships, even holier connexions and dearer ties, to make a place for himself in the best affections of many hearts; and thus by his early death to send abroad the anguish of a wider bereavement. In the August of the same year he entered on his pastoral duties in Liverpool, and from his mourning church, every individual of which is sorrowing as though stricken with a personal calamity, the memory of his pious spirit, of his gentle meekness, of his holy and devoted zeal, can never pass away. He lived long enough to be known, to be loved, to be reverenced, to shew us the brightness of a Christian's example, and he then passed to a happier and a more congenial world. *His* was not a character that required length of days to perfect; he passed through life with an infant's purity; and when he had left on earth some traces of himself, and shined into other hearts with some light from the beamings of his own lofty and glowing mind, God removed him gently to that land where it is more fitting that spirits such as his should dwell.

It was impossible to know him, or even to be in his company, without being impressed, and to those whose religious sensibilities were such as to admit of it, almost overawed, by the singular purity of his mind. He seemed to live as if he were scarcely aware that there are such things as guilt and pollution in the world, or, at least, as if he himself were placed so far above them, that he did not *feel* their existence. This sacredness of character, in one so young, was truly wonderful, and in the deep fervency of his youthful piety there was felt to be something alike awful and beautiful. There was an apostolic simplicity and truth in every thing he did, a dignified gracefulness of deportment, which even in the intimacies of a confiding friendship and the fondness of domestic life, though he was the gentlest and most affectionate of human beings, never deserted him. There was a holiness of feeling, and a bloom on the soul, which he would not suffer to be brushed away. This sanctity of mind, united to a perfect humility, exhibited one of those beautiful contrasts of character which are formed on the model of Jesus Christ. Indeed, we knew not the being on earth so worthy to take up the triumphant language of his Master, and to say to weeping friends, "If you loved me, you would rejoice, because I go to the Father." He possessed the same *cast* of excellence which we admire in the Saviour. He was of the meekness and of the gentleness of Christ, of the same breathing, seraphic piety, of the same calmness and unpresuming dignity.

As a preacher he was distinguished by his fervor, by a sweet and most persuasive eloquence, by a remarkable beauty and justness of sentiment, and by a perfect chasteness both of thought and expression. His whole soul was on his lips, and it was felt even by the most indifferent auditor, that he was breathing out the very truth of his heart. And yet his devotional services are perhaps that part of his public ministrations, which will live longest in the hearts they have comforted and quickened, and, we trust, purified. He prayed as one who felt that he was with God, and who had realized to his own soul the invisible object of his holy meditations. There was a irresistible power in his prayers to still the restlessness of the mind, to fix it on heavenly thoughts, and to breathe over it the holy calm of a devotional spirit.

One of the most affecting circumstances in his lamented death is the sudden rupture of sweet links, which were but just fastened. He had been married scarcely seven months.

"And that pure spirit found a breast,
On which his own in trust might rest;
And visions of home-felt delight
Around him threw their angel light."

And "visions" they were only to be, for God had prepared for him a purer happiness with himself.

"The mandate came; in that bright day
It came, and he was called away
From love, from friendship, and from life;
He passed, nor felt the painful strife.
Oh! they were dear, but dearer still
To him was his Creator's will.

"The glories which through life had shone
In every scene, to guide him on,
Came with their pure, immortal glow,
To shine upon his dying brow;
And the deep grateful love he bore
His God, sustained him in that hour—
He passed in calmness and in faith."

Nothing can express more fully than do these beautiful words the very character of his soul, and the perfect serenity of his death. He died as he lived, peacefully, gently, calmly.

It is the finest triumph of a religious faith, that the darkest hour of earthly sorrow is that in which *it* puts forth its brightest and most glowing light. The grave is its place of glory; in the bitterness of woe its most triumphant hopes are realized, and in the heart which is desolated of its human affections it erects its promised heaven. It is one of the surpassing mercies of a gracious God, that from the sorest struggles of the spirit are wrought out the holiest aspirings and the most glorious exhibitions of our nature; that out of the heaviest trials of humanity there issues the glory of a spiritual victory; that weakness is the forerunner of strength; that death is wedded to immortality. It is this thought which has power to comfort the mourner, and, when nature has shed her tears, to kindle in that heart which is now full of sorrow the lustre of an eternal hope. Thanks be to God who hath given us the victory, through our Lord Jesus Christ!

Hymn written on occasion of the Death of the Rev. John Hincks, and sung after the Funeral Sermon, at the Chapel in Renshaw Street, Liverpool, on Sunday morning, the 13th of February, 1831.

"He being dead yet speaketh."—Heb. xi. 4.

Hark! Christians, to the tones that fill
Each listening mourner's ear,
"He being dead yet speaketh still,"
His voice is hovering near.

O listen *now*, though once the sound
Might coldly touch thy breast;
Those gentle accents float around
From mansions of the blest.

They speak to youth in warning strain
To shun temptation's way,
Nor venture 'midst the pleasures vain
Of life's delusive day.

They speak to those in mankood's pride
As they were wont to speak,
To lay their worldly trust aside,
And better riches seek.

And gently to the infant band
They tell of heavenly things,
And speak of that enduring land
Where endless pleasure springs.

And to the Christian bent with years
They breathe in words of love,
And bid him lay aside his fears
And find his rest above.

O not in vain his death shall be
Whose life so brightly shone,
For "being dead yet speaketh he,"
In accents all his own.

So though we ne'er shall see him more
Within this hallowed fane,
Yet let us live his virtues o'er,
Nor make his labors vain.

THE COUNTESS OF HUNTINGDON.

The name of this pious, but eccentric lady is known, we suppose, to most of our readers. She was the early patron of Whitfield, who was her favorite chaplain, and, through a long life, an adherent and benefactor to the Calvinistic Methodists, of whom he was the head. She bequeathed most of a large fortune, which however had been impaired by her constant charities, for the support of *sixty four* Methodist chapels, which she had previously contributed to establish throughout England. They are, we believe, to this day, known by the name of Lady Huntingdon's chapels; and even some of their ministers are designated in the same manner.

The following incoherent passages are from a letter, addressed by the Countess to a clergyman of eminence in her neighborhood, who had sent her one of his sermons, and had requested her friendly remarks. Should our readers be at any loss to comprehend their meaning, they must remember that her Ladyship's rank lent its full weight to her criticisms. We should certainly sympathise with any author, who from deference to such rank should feel himself bound by such criticisms. But however dissatisfied we may be with her theology, or doubtful as to her meaning, we read with pleasure the very candid and judicious remarks, which follow, on her character and life.

FROM THE COUNTESS OF HUNTINGDON.

May 10, 1744.

REV. SIR—I was most extremely obliged by your very kind letter, and though I am ever glad and thankful to hear from my Christian friends, I yet consider their callings as so many interruptions from what their inclinations are often most disposed. We want not that friendship which the world has, discovering its degree by the mere outside shows of ceremony; but those hearts who *know* Him that was from the beginning, by this acquaintance can trace back the several other influences upon their minds, besides the secret ones of his to them, and will not wonder such things should help them to maintain an esteem of mankind till a stronger motive supplies its place. No, my worthy friend, never be under any care about anything relating to me; I never can esteem you less, and only more, by the further favor the Lord Jesus Christ shall and will still more bestow upon you; and may you abound in hope, through the power of the Holy Ghost. If I understand upon what your satisfaction was founded in my discourse with Mr Jones, I think it depended upon my open and free declaration of present salvation; to be free, and through Jesus Christ alone; and yet, for many reasons, your being as open in it, as a preacher, may not be so effectual to your universal service, I mean as by attending to smaller degrees of good in all. In my last letter to Mr Whitfield I think I have said to this effect: "it is for *this* point we must contend, of which we are witnesses; with that tender regard to all degrees or steps leading to it, by which we can alone extricate ourselves from the trifling wrangles of the schools upon words; and better confound the infidel world. It is the only answer to that remark, which, though I never have heard it, is surely strong; viz. that *uncertainties* must level all religious feelings too much; and they must arise always rather upon the conclusions of men than the sapient evidence of the Divine propositions. Here then, my friend, is what our great Lord offers us. It is for such a religion I live, and in which, with his grace, I will die.

The remarks, with which the above strange letter is accompanied, we extract from an interesting biographical work, lately published in England.

Few characters have been more erroneously estimated by the world than that of Lady Huntingdon. She was, in fact, neither the gloomy fanatic, the weak visionary, nor the abstracted devotee which different parties have delighted to paint her.

The circumstance of her having forbade the publication of her papers, and her retired mode of life, for even her charities were principally distributed through the medium of her chaplains, were the causes which baffled the curiosity of those who felt desirous of discovering the motives, which could tempt a woman to resign the allurements of station, and to devote, in addition to what is mentioned in her will, at least, a hundred thousand pounds, given during her life, for the extension of peculiar religious opinions, without any view towards that personal distinction, which has been too often a leading inducement with the founders of new sects.

In the absence of circumstantial detail, all that remains is to collect the few personal traits which are here and there accidentally mentioned, and to unite them with facts of public notoriety. We shall then perceive the peculiarities of this remarkable woman to have arisen from the blight of domestic sorrow, acting upon a mind swayed to a great extent by the imagination, and, therefore, highly susceptible of religious impressions.

In the spring day of her life there was little to distinguish Lady Huntingdon from the many charming and intelligent young women, who ever grace the courtly circle in which she moved. She was naturally gay, and the quickness of her disposition rendered her sprightly and amusing; but it does not appear that her gaiety tended towards dissipation, or that her conversational talents amounted to wit. How far her religious education had been attended to is not indicated, but there is no reason to surmise that it was defective; and had not her maternal and conjugal affections suffered from the shock of family bereavements, her character would probably have remained not less worthy, but far less remarkable than it is at present.

The loss of children, and the death of her lord, which occurred before the charms of existence had, with her, been subdued by the lapse of time, gave a blow to the elasticity of her mind from which it never recovered. When the first paroxysm of grief had subsided, her exhausted feelings naturally sought a refuge in devotion; and it is only to be regretted that under the melancholy impressions of the period, her mind the more deeply imbibed the Calvinistic tenets.

For some years the religious views of Lady Huntingdon were those of the church of England; she was pious and benevolent in an eminent degree; as her letters in this work evince. But though she never renounced the doctrines of Episcopacy, she embraced sectarian views incompatible with its practice and well being; she endowed chapels, and sanctioned an independent *form* of worship.

Of the results to which her conduct, in such respects, was likely to lead, she was doubtless unconscious, and, in fact, acted from the impressions produced upon her mind by the interested parties around her. She was, indeed, so much the child of emotion, that she is related to have described herself "as like a ship before the wind, carried on by an impulse she could not resist or describe."

The influence of Whitfield and his friends over the mind of Lady Huntingdon was most apparent from the year 1748, when he became her chaplain. It was not, however, until the year 1768, that she opened her "College" near Talgarth, in South Wales, "for the education of serious and godly young men, and such as she believed had a *Divine call.*" Besides this academy, the whole expense of which she defrayed, she was deeply interested in the missionary schemes then in motion; and that she might the better uphold the *cause*, reduced her style of living far below what her station in society demanded; and even exhausted her income to such an extent, that she was not able to afford charitable relief in some cases of the utmost necessity, that were brought under her notice.

Her death occurred on the 17th of June, 179[illegible], and was marked with the serenity of the Christian, and the humble confidence of a saint. As the awful moment was approaching, she said, "My work is done; and I have nothing to do but to go to my Father."

The romantic turn of her feelings was as strongly marked during her last illness as in any former period of her life. She desired that her remains might be dressed in the suit of white silk, which she wore at the opening of the chapel in Goodman's Fields; and in speaking of death, said, "it was like putting off her cloak."

The piety of Lady Huntingdon was sincere; and it will therefore be respected by every honorable mind. The direction it took and the enthusiasm with which it was fraught, are, however, to be lamented, as they ultimately destroyed her influence among persons of her own rank, and thus rendered her far less useful in society, than she might otherwise have been.

HON. MR GRAY'S REMARKS ON CREEDS.

The following paragraphs are taken from Mr Gray's Letter to Gov. Lincoln on Harvard University.

What is the use of a creed? Do not the words of Scripture express the meaning of Scripture better than any others can? Are not the exact words of every written instrument the best evidence, and in law, the only admissible evidence of its meaning? It is said that a man must assent to something, in order to show that he is a Christian. Why not offer him the Scriptures? It takes no longer time to assent to a long instrument, than to a short one, if it has been read and considered beforehand.

But then different people interpret the Scriptures differently, and creeds are made to prevent this. That is the very thing which no man has a right to prevent; for to do so, is preventing freedom of conscience.

We are told, however, that every man must have a creed, that what he believes, is his creed, and that to state it, is only stating his opinions. If this were indeed true, if a creed were nothing but an exposition of what is believed by him who makes it, no reasonable man could object to it. But it is not so. It is an *authoritative* statement of opinion, and purports to set forth, not simply what a man in fact believes, but what he *ought* to believe. This difference, though slight in form, is mighty in effect, and inveterate enough in its venom, to poison the whole fountain of charity.

There is precisely the same difference, between an opinion and a creed, that there is between the argument of Counsel, and the decision of the Court. The Counsel sets forth his opinion of the law, with his reasons and authorities to support it; but when he has said all, he has said nothing binding on others, or even on himself, or which any body ought to obey. But when the Court gives its opinion of the law, this binds itself, and all the world within its jurisdiction, and every body must obey it. It is true, that a creed is not said to derive its force from the authority of its framers, but from the fact of its expressing the true sense of the Scriptures. But whether it does express the true sense of the Scriptures or not, is the very question at issue. It says *authoritatively* that it does; and that all men ought to find the same sense in them. And this is exactly what no human authority has any right to say. In stating that creeds assume authority, I do not mean that they claim, at the present day, the authority of civil power, but they do claim the authority of truth, which is that of commanding assent.

The advocates of creeds in our age, admit, indeed, that the religious sentiments of an individual ought not to be controlled by the authority of the State, or by any society, *to which he has not voluntarily attached himself.* But in this exception lies all the evil. A man has no right, however voluntarily, to transfer to others the power of dictating his faith; and others have no right to accept that power. It is not merely freedom from the unjust exercise of civil authority, that is to be maintained; but freedom of opinion from the authority of opinion, and the man who surrenders this, surrenders his liberty. Any association of men, therefore, for the purpose of applying a particular human creed as the rule or measure of faith, though it be only of their own faith, is an association for a bad purpose.

But it is urged, 'How can two walk together unless they are agreed?' They cannot, unless they are agreed upon their path; but they may disagree about other things. Let the path be the Scripture in the words of the Scripture, and all men may walk in it together in charity and peace. Without doubt, every man may endeavor to propagate his own religious sentiments by reason, argument, and persuasion, and especially by showing in his own conduct, that they are productive of all the virtues, including *charity;* but this does not give him authority to condemn the sentiments of others. He may allege, that they do not accord with his belief and his convictions, but he has no jurisdiction to decide, that they are repugnant to the Scriptures.

But it has been asked, if I really believe that certain doctrines are *essential* to Christianity, may I not assert this? I answer, certainly, you may assert that you *believe* them essential, for that is an opinion; but not decide that they *are* essential, for that is a judgment. I would ask these inquirers in turn, what they think of him, who interpreting the Scriptures according to his best light, considers the same doctrines unessential? If they reply that he is right, they are Orthodox; if they say that he is wrong, they are sectarians. They are not asked to pronounce their own opinions erroneous. Their opinions are right for them, and his opinions right for him. But they cannot claim to determine what is right in the abstract, independently of him or themselves; for whatever is right in the abstract, however determined, is binding upon all men, and of course they have no right to decide it. Their argument is tantamount to this, "I sincerely believe, that I have a right to control the consciences of men, and therefore I will assert it, and act accordingly, for it is a violation of my Christian liberty, to prevent my acting according to my belief." This needs no refutation. In the narrow little court of his own conscience, every individual is Supreme Judge. The Theologians on all sides, may argue the cause before him, and set forth their opinions, their reasons and authorities. But after all, he must decide for himself; and if he has any regard for his rights or his liberty, he will let no one of them all usurp his power. This is the only true orthodoxy, and I entertain no doubt, that it was the orthodoxy of Thomas Hollis.

[For the Christian Register.]

MUSIC IN PUBLIC WORSHIP.

MR EDITOR,—This is a subject on which much has been written and spoken; and on which much dissatisfaction is expressed. It is unnecessary to exhibit the defects alleged to exist in this interesting branch of our religious services, as they have often been fully represented, and are indeed so obvious, that no serious attendant on public worship can avoid noticing and being affected by them. It is abundantly obvious, that this intended aid to devotion fails to awaken the attention, cooperation, and interest, which shonld be awarded to it.

But while the conduct of this part of public worship is generally allowed to be defective, it is found that the varying tastes and dispositions of the members of our congregations create a correspondent diversity in opinions respecting the nature and origin of this imperfection, and consequently a wide difference in the remedies proposed. Persons of refined musical taste are offended with inaccuracies in scientific composition or execution, and either disregarding devotional impressions or confounding them with the pleasure produced by the most perfect melody, have imagined that the highest state of religious affection can be excited by the greatest degree of excellence in the *music*, and have accordingly labored to bring into our churches the finest selection of tunes, and the greatest skill in the performance of them. Strikingly absurd as this opinion appears on a just view of it, it in fact possesses the minds of a considerable portion of our religious societies, including some of their most intelligent, respectable, and pious members; and has formed the basis of part of the improvements in church music which have been recently attempted.

Others have thought, on the contrary, that the religious effect of music is always injured by the exhibition of great science—that the introduction of solos, symphonies, and anthems, and the performance of new tunes, or those comprising great variety of notes, are theatrical levities, unsuited to the house of God; and have believed that the whole purpose of musical worship would be best accomplished, by a limitation of it to a few of the simple and most solemn tunes, to which every person is accustomed, conducted with no more skill than is requisite to avoid discord.

Some have considered the employment of hired choirs, or of singers not possessed of pious characters, to be the great desecration of sacred music. They have supposed the minds of auditors to be more affected by their estimation of the spirit or sincerity of the performers, than by the manner in which the service is performed; and have hoped to remedy all defects, by dismissing compensated choristers, and forming choirs of serious members of their societies.

The remark has been sometimes advanced, that sacred music is performed in too dry, unvaried, and unmeaning a manner, and that much effect would be produced by adopting those variations which would convey musical expression of the sentiments of the hymn; and some laudable improvement has been made in this respect. Allied to this idea, and perhaps springing from it, is an hypothesis recently presented by a pious and highly respected clergyman, who holds that the chief deficiency of musical expression and effect lies in the usual want of adaptation of the natural emphasis of the words of the hymns, to the notes of the tunes to which they are respectively sung; and he has published a book of hymns with tunes adapted, so altered and arranged as to avoid these discordancies.

It may be sufficient to remark on all these projected improvements—even if they could be made in the most thorough manner in consistency with each other—that they do not reach the seat of the evil; that the effect of the complete establishment of all or any of them would only be a purer gratification to the hearer, by the promotion of a better taste; and that there might yet be a total failure to rouse the mass of worshippers to an active and interested devotion. The inadequacy of all these remedies consists in referring the evil to the wrong source—to the supposition that it arises from defects in the construction of the hymns, or music, or their mutual adaptations, or the execution of them by the choirs; when in reality it springs from erroneous views of the nature of this service among the mass of the hearers or worshipping congregations. It is plain that sacred music must be what the people require it to be, and if they were dissatisfied with it, and unitedly understood in what its imperfections consisted, it would not be long before they would compel a rectification of it; and either that they do not perceive the real deficiency, or are ignorant of its origin, is in some degree proved by the contrariety of the remedies proposed. We are therefore to search, not among singers, and hymn books, and music books, for the defects in question, but in the state of public opinion respecting the subject, and to that we are to direct our remedy.

Investigating in this direction, it may be discerned that the true source of the evil complained of is the radical error, on the part of religious societies, of considering the musical services in public worship as an act done *for* them, to produce an effect upon them, instead of an act done *by* them, in direct worship of the Deity. It seems clear, that so long as sacred music is appreciated only in regard to its influence on the passive minds of its auditors, its character will therefore be estimated by different individuals according to their different tastes, and habits, and desires of being thus affected, and the result will necessarily be, as at present, a regulation of it, which compromises these various sentiments, and which will perhaps be entirely satisfactory to none; or a different construction of it, in different religious societies, as one or another feeling respecting it prevails. The more spiritual views of a few of the most devout Christians cannot be expected to control the great majority, and all endeavors to give to this sacred exercise its desirable elevation and purity, must therefore, on this ground, be forever hopeless.

In regard, therefore, to effect, as well as truth and just principle, this service ought to be placed on a different basis. Let the opinion be advanced, that psalmody in public worship is not to be considered merely or primarily as an instrument to affect the feelings or devotions of passive auditors, however solemnly; but as an order of direct worship to God, in which all ought actively to participate. These addresses are similar in principle and design to those offered by the minister in prayer, but intended for a more audible junction, and for this purpose invested with a poetical and musical form, that there may be a greater solemnity and concert in presenting them. The operation of the musical impression on the hearer, is only secondary or mediate to the augmentation of devotional impulse in co-operation, and excites an useless emotion, unless this participation is effected.

Now it is believed, that if this view of the subject could be made generally to prevail, and worshipping congregations could be led to shape their practice in conformity to it, the execution of sacred music would speedily be improved in its devotional character, to be adapted to it, and all its defects would disappear. And the only mode in which this effect can be produced by those serious and intelligent Christians who most desire it, is, by seriously considering the principle here laid down, and enlightening the public mind on the subject, so as to demonstrate extensively the great truth, that congregations assemble to be actuated, rather than gratified—to worship and not to be hearers of worship—that it is not in attention, but in action, that the power of devotional service, and of musical devotion in particular, is to be chiefly felt. Then, instead of a mute, careless, dissatisfied or perhaps merely admiring audience, might we witness an animated strain of praise rising from every pew, before which all discord, or levity, or impropriety would vanish. A. R. I.

[For the Christian Register.]

HARVARD COLLEGE.—NO. III.

Mr Editor,—When I commenced writing on this subject, I had no expectation that any express reply would be made to the charges that have been circulated to the prejudice of the College. Since my last communication, however, I have seen a most able and satisfactory answer to the principal subjects of complaint, in the letter to the Governor, by Hon. Francis C. Gray. That will be extensively read and understood. It will do much towards preventing the citizens of this Commonwealth from being deceived and abused by the enemies of the College. It takes a just notice of the accusations, which have been alleged, and disposes of many of them with great brevity, of some with a full discussion of their character, but of all, I venture to say, with complete success. It will have more effect on account of the religious connexions of the writer. No one can suspect him of a wish to enlist the College on the side of Unitarianism, since it is a system to which he does not give his own support. I repeat it, then, Mr Editor, his letter will produce a great effect. It will convince the candid and liberal of all parties, that the cry of sectarian partiality, that has been raised against the College, is without foundation. It will intimidate the Exclusionists of the Orthodox party from pressing their favorite plans against perfect liberty of thought, when they know that they are liable to scrutiny and exposure from intelligent men in the bosom of their own churches.

It is perhaps unnecessary after the clear statements of Mr Gray, to add another word. There are some important views, however, which he has omitted, or just touched on, which ought to be made familiar to the community, and there are others, which he has most judiciously presented, that ought to be repeated in your columns, and of which I may freely avail myself.

It is said that Harvard College, the child of the State, is devoted to the interests of a small religious sect. This is the charge I propose to consider. I have never seen the slightest proof of the assertion, and therefore am embarrassed in the attempt to answer it. All the outcry that has been made assumes the very fact in dispute. It takes it for granted that the College is a mere sectarian institution, and without showing any cause for the assumption, proceeds to alarm the people with its confused noise. Ask for the evidence of sectarianism,—dead silence is maintained, or the facts are brought up, which prove only that the Orthodox sect has no favor shown it above others. I appeal to every candid man, whether all these manifold charges of sectarian perversion may not be reduced to one, namely, that in Harvard College all religious sects are free. Orthodoxy has no preeminence and can claim no power in that institution, as in almost every other in the land. That is the offence, and to that the College pleads guilty. She only protests against the proof of that being brought in evidence to support the charge of sectarianism.

I maintain, Sir, that Harvard College is devoted to the interests of no religious sect whatever. She is not pledged to any religious party. She exerts no sectarian influence. She is the common mother of all who sit at her board and drink of her cup. She loves and blesses all her children, according to their works, not according to their religious opinions. She knows no sect, acknowledges no human master, favors no exclusive party, neither of Paul, Apollas, or Cephas, but of Christ. To Christ and his Church she was early consecrated; to Christ and his Church she has remained faithful. And because she chooses to breathe the serene and pure air of religious freedom, far above the storm of religious party, she must, forsooth, be called sectarian by the dominant, exclusive, all-grasping sect of the day.

Harvard College is not sectarian. She has no sectarian creed. No officer is compelled to express his assent to any articles of faith, that have been disputed among Christians. No student is required to sign or to believe any creed, confession, or covenant, containing a system of religion, either on his admission, during his residence, or on receiving his degree. All are admitted on equal footing, members of all denominations of Christians can be candidates for office themselves, or can send their children for education. Is this sectarian? Can a College, as such, be sectarian in any lawful sense of that term, while neither a written restraint nor common usage excludes any sect from a place in its government or from the enjoyment of its privileges? It would be idle to say,—even if it were true, which it is not,—that in fact one sect had a monopoly of the offices, since that does not show the sectarianism of the College, but only that men of that sect happened to be best qualified to serve the College. The truth is, that the officers and students of Harvard College are viewed in entirely other relations than those of a sectarian character. When an officer is appointed, a student admitted, or a degree conferred, the question is never asked, what are the opinions of the man on disputed points of religion. The College has no creed to measure them by. She cannot take cognizance of them, if she would. With her present governors, she would not if she could. What is the faith of the man to her? She believes it is none of her business. She believes right. How, then, sectarian? Let my readers determine. Justice.

[For the Christian Register.]

EDINBURGH REVIEW—ON CALVINISM.

Mr Editor,—There is a very interesting article in the last Edinburgh Review, entitled "The Evangelical School;" in which reference is made to the religious views and the theological opinions of *Heber, Newton, Scott, and Cowper*. It should be attentively read by all the 'exclusives' and all the Calvinists in our country. The evils of the Calvinistic theory, in practice and upon the conduct and tempers of men, are fully portrayed; but not exaggerated. It is even doubtful, (perhaps it is not doubtful) if this theory does not directly produce great evil in the Church, by the narrow, gloomy, and exclusive feelings which it generates. I have thought that the article should be published in a cheap form, for circulation among all classes of people.

Bishop Heber is quoted, as saying, "that it was difficult to write on religion or on the character of eminent or religious men, without offending one or both of the two *fiercest* and most *foolish* parties, which ever divided a church—the High Churchmen, and the Evangelicals." The Reviewer says, he was "misrepresented by both parties at different times. When he would not go all lengths with either, they concluded he was in the interests of their opponents."

Bishop Heber considered the practical part of religion as most important; and instead of its being true that revelation requires a prostration of reason, in no subject of human inquiry is a calm and entire possession of the understanding more necessary. Among the rival claims set up under a hundred different religions, or a hundred different interpretations of a religion rendered nominally the same, there is no other method by which this can be ascertained, but by the exercise of the understanding. Whoever would be anything more than the slave of accident, must take the trouble to inquire and investigate.

"The more I read the Scriptures," says Heber, "the more I am convinced that Calvin and his master, Augustin, were miserable theologians." He adds, "I was conscientious in subscribing the Articles of the Church; but I have met with a book by one who is called 'Evangelical,' who deduces doctrines from our Liturgy, which absolutely frighten me."

The account given of the effects of the preaching of Newton and Scott, on both the conduct and temper of their people, is enough to show the mistaken views of those men, and the unhappy fruits of their Calvinistic system. It is well worthy of perusal. P.

[For the Christian Register.]

SUDDEN DEATHS OF PROFESSIONAL MEN.

Mr Editor,—The interesting accounts, which have been recently brought us, of the sudden deaths of Dr Thompson and of Robert Hall,—one of whom was seized with mortal sickness, while preparing for a public service, and the other, immediately after being engaged in one—has led me to reflect on the large number of instances of a similar nature in the deaths of ministers and of others among ourselves. The records of the First Church in this city alone supply four examples of this sort. Mr Norton, who succeeded the celebrated Cotton as teacher in that church, died suddenly on the Lord's day, as he was preparing for the afternoon exercise. Mr Oxenbridge, who was first settled in England, but being ejected with the two thousand in 1662, was afterwards called to the First Church, fell down in the pulpit, while preaching the Thursday Lecture, and died, says Eliot in his Biography, in two days. Mr Foxcroft, with whom Dr Chauncey was associated as colleague for more than forty years, was seized with apoplexy on a Saturday, and expired the following day; while Dr Clarke, having preached in the morning and administered the communion, apparently in his usual health, fell down in his pulpit, in the midst of the afternoon service,* and died in less than twelve hours, before he had completed the 43d year of his age.

Other instances might readily be mentioned; and doubtless there are many treasured up in private recollections, or well remembered within the circles where they occurred, and the subjects of them lamented, which are not extensively known.

The legal profession, also, and the annals of our judicial bench furnish striking examples of sudden death in the midst of official duties. Among these, few have forgotten that of the excellent Chief Justice Sewall, who died at Wiscasset, having been but a few hours previously on the bench; or that of his successor, Chief Justice Parker, whose lamented departure and universally acknowledged worth are yet fresh in the memory of us all. That eloquent Irish Barrister, Mr Emmett of New York, and the Hon. William Pinckney, the then accomplished head of the Maryland bar, were also surprised in the course of their professional labors, and cut off in the strength of their days. Of most of these very sudden deaths, excessive mental exertion would most probably be found the cause.

But there is another subject, Mr Editor, to which you adverted in your last paper, in connexion with this—and that is, the practice of preaching sermons *at the funerals of ministers*. This practice, extensively as it has prevailed, is of no ancient date.† It is, as a *general* practice, peculiar to this country. Clergymen of the highest rank and character are not usually thus honored in England. And I wholly concur in the opinion you express, that it is attended with inconveniences, if not positive evils. Whatever should be allowed to the expression of suitable feelings on such occasions, to the sorrow felt by an affectionate people at the loss of a faithful pastor, or to the sympathies and instruction of his professional brethren, may with equal propriety be uttered, as was formerly the better custom, on a succeeding Sunday. But why should sermons be preached at the funerals of ministers, more than at the funerals of judges, or of others in yet more eminent places? And when, as may sometimes be the case, no special honors are due, and there is danger of praises being bestowed at the expense of Christian simplicity, the effect can hardly fail of being injurious. Funeral tributes are too sacred to be confounded with words of course.

There is another objection, which occurs to my mind. These services must of course be performed by clergymen; and is it not possible, that without intending it, they may seem to others, not in the profession, to be unduly magnifying their office, in a way quite distinct from its spiritual and most important influences; and by misplaced eulogiums throwing back the sympathies, which with a kind and affectionate people or with a candid community might otherwise be freely called forth.

For these reasons, there have been clergymen, of whose claims to unmingled respect no one ever doubted but themselves,—(among whom I might mention the learned and modest Dr John Eliot of this city)—who have left positive injunctions, that no sermon should be preached at their funerals,—directions, which under such circumstances would not fail of being observed; and might, after a few examples, discourage an inconvenient usage.

Clericus.

* The subject of Dr Clarke's last discourse was the duty of imitating the divine holiness: and having repeated these words, "*So cautiously should we guard our hearts*,"—the preacher lost his utterance and fell backwards in the pulpit. His voice faltered in the sentence preceding, but here failed entirely. The nearest hearers sprang to his assistance. But he could only say, "My friends"—when he sank again. Being conveyed to his house, he soon became insensible, and expired before another day, in the meridian of his years and usefulness, and the object in an uncommon degree of public confidence, affection and respect.—*See Note to Clarke's Sermons.*

† We have understood, that the first instance of a sermon on these occasions in this city, was at the funeral of that great man, Dr Jonathan Mayhew, who also died suddenly July, 1766, in the 46th year of his age; the victim, as was pronounced by his physicians in the case of Dr Thompson, of over-strained exertions; or, as it is strangely expressed on the engraving of his bust, "*overplied with public energies.*"

[For the Christian Register.]

ORTHODOX MODE OF CONVERSION.

Mr Editor,—It is well known in this community at least, that immense efforts are making to produce revivals of religion, and that these efforts are to a certain extent successful. There are many serious minds without the pale of such influences, who believe much good may result from them, though they do not expect to become participants in the excitement themselves.

I presume it is not equally known to all, what means are employed to effect these objects. The Orthodox uniformly proclaim the Lord to be the author of the work, while by their own acts they seem to assume the credit of doing it themselves, and indeed one individual has declared that he converted six individuals within six days, who were destined for Harvard College, but whose purposes, are presumed to be changed in consequence.

In order to ascertain if this indeed be the work of the Lord, and to place the subject in its true light, I send you the following statement of an actual occurrence in this city during the last week, which can be verified by a party concerned. The process, that of selecting individual victims, seems to be very much on the plan of the famous Troy revival, about which the New Lebanon Convention passed its decrees.

A promising and interesting young lady, residing in this neighborhood, who has for many years been given up to the charge of a pious grand-parent, accepted an invitation to visit other relatives, with the understanding that she should not be persecuted into a conversion to their religion, as means had before been resorted to without effect; but contrary to her expectations a new plan had been adopted, to which she must submit or be driven to insanity. She made repeated attempts to see or communicate with her more kind friends, but was frustrated in every way by the caution, circumspection and positive commands of those who had besieged her. During the short space of four days the whole work was seemingly accomplished, and the prisoner released from their immediate grasp, as they felt assured "she had obtained hope," and "they had got her into the kingdom."

The operation commenced by endeavoring to persuade her to give her heart to God, &c. &c. which not availing, the young girl was transported in a carriage to hear a clergyman of this city preach a sermon, which as she was afterwards told, wsa prepared expressly for her, and then as the carriage did not come for her she must remain to the inquiry meeting, which followed. Amazed that the good work was not going on now, her relatives and some students from Andover beset her afresh, and she was actually wearied to exhaustion. Enfeebled and without appetite, she was driven almost to despair, the very state that seemed to be desired, and when anxious to leave, she was not only positively forbidden to do so, but was told she was actually "trampling her God under foot," and "setting her Saviour at defiance." At length she opened her Bible for comfort and was struck with certain passages which seemed applicable to her case, and she resolved to be no more distressed with the half persuasive and half compulsory measures of those about her. In this state of mind two of the family found her, and to them her countenance bespoke greater composure, and they instantly exclaimed "You are converted, don't you feel a change?"—a thought that had scarcely occurred to her. The news immediately spread through the house, and self gratulation seemed to pervade the whole family. The clergyman was apprized of the fact, and the poor girl in the mean time, amazed and stupified, was ready to believe the good work was indeed accomplished. But no sooner was she permitted to breath the free air of heaven and recover from the immense pressure, than she was undeceived as to herself: but dared not return to become again subject to the withering influence of her late assailants. On parting with one of them, she was cautioned not to communicate the means which had been used to effect her change, as it might have an unfavorable influence on the cause, presuming now of course she was to be a coworker with them in the cause.

I forbear to give all the details of the affair; but enough, I trust, is given to satisfy any mind not blinded by party zeal, that the work of man's device is in this thing. Now it is by such means these ends are accomplished, and who can wonder that many a timid mind is crushed under them. No doubt many fair and generous minds are disgusted by such measures, and become entirely alienated from the subject of religion. This case is not one highly colored or overstated in any particular, but is true to the letter. L.

[For the Christian Register.]

PERSECUTION.

Mr Editor,—I have often regretted the manner in which you have sometimes spoken in the Register of Calvinistic doctrines, and have felt desirous that less harsh expressions should be made use of. After this confession, you will not be surprised, if I say that I absolutely shrank from the asperity of Mr Whitman's Letters, and that I was willing to hope the facts he stated were unintentionally exaggerated—and that allowance might safely be made for the hurried and excited state in which he wrote. Some circumstances, however, that have lately come to my knowledge, convince me that the leaders of the Calvinistic party in Boston stop at no measures, however revolting, which will swell the number of their converts, and that they can and do employ the feeble in judgment as instruments to effect their purposes. The facts I am about to relate, are a curious and and pointed commentary on Prof. Stuart's Letters to Dr Channing, on *Religious Liberty*,—and those who are knowing to these facts may be excused from believing that Mr Whitman's statements are the "base fabrications" they have been represented to be.

A young lady, educated in a Unitarian family residing in the country, was invited early in the winter, to visit some near relatives in Boston. These relations were Calvinists, and had, previously to this period, taken every opportunity of pressing upon their youthful friend the absolute necessity of her conversion to *their system* of faith, in order to her obtaining the gift of eternal life. Never, however, till this winter, (and then only near the close of it) had the subject been so strenuously and constantly urged. Prayers, tears, and exhortations, were again and again resorted to, and the confident assertion made, that a "revival" would certainly effect what private conferences could not. Wearied with importunities—which had no influence on her mind—Miss ——— declared her intention of returning to her home. Afraid of losing the object for which they had toiled, the repetition of sermons thought suitable to the case and letters from students at Andover were called in as aids—to say nothing of the repeated assurance, that if she should return home in her unregenerate state, she never could be saved. Irritated, and roused to action by this determined persecution, Miss ——— left Boston. On her arrival at home, she remembered with regret the degree of indignation, which the course her friends pursued toward her while with them had produced in her mind; as she believed them sincerely interested in her happiness, however they might want judgment in advancing it. In this state of softened and repentant feeling she received a call from a young Andover student, with an invitation from her friends in Boston, urging her to return with him to them for a short time, and offering as an inducement to comply with their wishes the information, that a relative of hers, who professed much affection for her, was to be with them for a few days, and was very solicitous to see her. Thus urged she consented to go, stipulating that she was not to be persecuted on the subject of religion, but left in this particular to the enjoyment of her own thoughts. Mr — remarked, that everything should be done that could make the visit a happy one. What, then, was the astonishment of Miss ———, to be assailed by this young man, long before she reached Boston, on the very subject which she supposed would be at rest between them, and to be importuned by him to give herself to God, that she might meet her friends rejoicing in hope. The conviction that she had been duped flashed upon her mind, and left no expectation that she should be spared, when she should reach Boston. There her fears were confirmed. Though some caution was at first used toward her on the subject, it was soon thrown aside, and her conversion was obviously the object aimed at. The family prayed for her, separately and together, and then exhorting her, till she became distressed at their importunity, they would leave her for a little while alone—begging her to meet her Saviour, before they should see her again. After being absent a short time, some one would return to inquire after her—accuse her of wickedness, hardheartedness, obstinacy, and rebellion,—and foretel the certain loss of her soul, if she continued so unmoved. Nor was this all; she was forced to go to a lecture, when from her own account she was too sick—what with watching, fasting, and tears,—to go out. As all these means failed, as a last resort, she was assured that she would not be allowed to leave the house she was in, to return to her home, until her *soul was saved*. Thus persecuted and tried, without any one near who sympathized with her, young and inexperienced, who can wonder, that her power of resistance failed? Her distress produced evident joy and hope to those, who believed that to be a Christian, she must first be plunged into an abyss of despair, and then be as unreasonably exalted to an excess of rapture. In an interval between the visits made to her chamber, for the purpose of conversing with her, she received from a passage in the Bible strength to withstand her persecutors; to one of whom, who soon came to her, she expressed her belief that they could say nothing more that would have any power to distress her farther. Strange infatuation! that led to the supposition that the object was gained and the victim secured. Such, however, was the persuasion that instantly prevailed, and it was a mercy to the poor half crazed girl, that such was the belief of the family, for it gave her a chance to escape from them, when the period fixed for her stay among them expired. She reached her home in a state of perfect agitation and distress.

You will ask, "Are these things true?" Yes, they are; and "the half is not told,"—for the language made use of in this labor of conversion would shock and astound those accustomed to reverence the name of the Deity; while the close bond of affinity which binds the victim to her persecutors would pass belief, unaccompanied by names of persons and places, which I am not disposed to make public. Is it thus that the right of private judgment is respected? Is it thus that liberty of choice is allowed? Is it thus, and thus only, that souls are saved? Is it thus the "glorious work," the fame of which is spreading far and wide, is prosecuted? Are these the "glad tidings of great joy to all people?" Are these the fruits of the gospel, which is "peace, joy and love—the way, the truth, and the life?" Can any end justify such means? Surely not—can the true interests of vital religion be advanced by such unwarrantable, deceitful and coercive measures.

CHRISTIAN REGISTER.

BOSTON, APRIL 30, 1831.

REVIVAL MEASURES.

We have inserted two communications, which relate, as will be supposed by the reader, to the same individual. They were, however, written independently of each other, and without any knowledge on the part of either writer, that any other person was preparing a similar statement. We have thought it best to publish both, as they support each other, and as the reader will obtain from both a more complete view of the case than either would give him alone. We also insert them from our entire belief, that shameful as are the policy and conduct here noticed, many circumstances of aggravation are omitted. As not only the names of the parties have been communicated to us, but as we have ourselves some personal acquaintance with the young lady who was subjected to this treatment, by those, whom nature and religion should have dissuaded from such attempts—we do not hesitate to expose measures of so unjust and unchristian a character. The deception and cruelty are surpassed only by the profanation of the most sacred offices of affection and piety.

We expressed a wish a short time since, that the Orthodox ministers of this region might control the proceedings of the revivalists in the western part of New York. We are compelled to believe that they are willing to be their imitators. The example of impropriety in the prosecution of the revival at present carried on in this city, to which we have now given place, though the most flagrant, is not the only instance that has come within our knowledge. We are unable to reconcile the intelligence and honesty, which we must believe belong to the agents in this work, with the use of such means. We pray that they may see their error before they shall have sown a wide harvest of mischief and regret.

THE CHRISTIAN'S MANUAL.

We sincerely regret to perceive, that the present is the concluding number of this excellent little Manual. For it has been well conducted, and we believe has done much good. From the address of the Editor, which, except that it is valedictory, we have read with much pleasure, it appears that its patronage is inadequate to its support. We confess our surprise at this. Not that a good book should want patronage, for this is nothing new under the sun; and many a fair book, as well as flower, is doomed to waste its sweetness on the desert air. But we should have supposed, that with the increasing numbers of our Sunday Schools, and the goodly multitude of our Sunday Teachers, a work like this would have been wanted and liberally sustained.

For ourselves, we must speak gratefully of the Teacher's Manual. It has furnished, as we know, many a useful thought, many a just illustration of scripture, many a pleasant lesson, and agreeable narrative, which have been carried fresh from its pages and imparted with great delight to young children. To them, too, it has been even as were the fruits of the trees of Eden, "good for food, and pleasant to the sight, and to be desired to make them wise." We venture on their behalf, and on our own, to thank the Editor, and her kind helpers, for their acceptable labors. We sincerely regret that the work is closed; but we trust that much fruit from it may remain; that teachers themselves may still be taught, as of God; may be animated by "a religious love of children, a respect for their minds, and an ever present conviction of their immortal destiny;" and that their young pupils may by it learn of the Father, and become the true disciples of his Son.

LETTER TO GOVERNOR LINCOLN IN RELATION TO HARVARD UNIVERSITY.

This letter of the Hon. Francis C. Gray, we perceive, is mentioned by our correspondent "Justice," in terms of deserved approbation. It however seems to us of sufficient importance to receive a further notice, not merely from the general interest of the subject, but from the circumstance of Mr Gray's being a member of the Corporation, and from the ability with which his letter is written.

Mr Gray in the beginning says,

Various reports, to the disadvantage of Harvard University, which are always circulating among us, have been recently urged with so much zeal and vigor, and such an appearance of uniform and organized effort, that some of its friends are apprehensive, lest these attacks, keeping each other in countenance by their noise and their numbers, and making up in activity what they want in strength, may impair the credit or diminish the usefulness of the Institution, if they remain any longer unanswered. Yielding reluctantly to the wishes of these friends, I have at length determined to answer such of the reports in question as I have heard and can comprehend.

We think that Mr Gray judged rightly, in supposing that a thorough vindication of the University at this time would be acceptable. Some of the best friends of the Institution have been led, by the violent clamor that has been raised against it, to fear that something in it must be wrong. Although every distinct charge against the College had before been satisfactorily answered, yet the accusations were apparently so numerous, and the replies to them dispersed through such a variety of publications, that the whole controversy appeared to many persons an unintelligible chaos. In this state of things Mr Gray has come forward and collected together all the charges against the College, and presented the facts and arguments by which they are to be refuted. This he has done in a manner, which we think must prove satisfactory to every unprejudiced mind. He makes no attempts to disguise or extenuate the accusations; he presents them in all their force. But every one receives a clear, direct, and pointed answer, conveyed in a very terse and spirited style. We think, however, that no one can read this pamphlet, without being struck with the extreme weakness of the charges, when disrobed of the exaggeration with which they have sometimes been presented to the public.

Mr Gray's pamphlet should be in the hands of every friend of the College. All who have not already examined the subject, must be rejoiced to find that the fair reputation of this Institution is still safe from the attacks of its enemies.

DR KENDALL'S *Sermon at the Ordination of his Son*, Rev. JAMES A. KENDALL, in Medfield, Mass. January, 1831.

Frequent as are the occasions of this class, they are always interesting, and are not seldom remembered to lasting good both of minister and people. Nor is there reason to regret the frequent publication of such discourses; for within the religious circle, to whom they are addressed, or whose spiritual interests they are intended to promote, they may be highly useful; and may serve at once for religious instruction, and as a public ecclesiastical record.

Dr Kendall's sermon holds a respectable place among these discourses. It treats of the "leading purpose of the Christian minister on his entrance upon the duties of his sacred office, and points out the means by which this purpose is to be accomplished." The topic is judiciously illustrated; and applied in the customary addresses to the occasion, with the tenderness naturally produced by the relation of the preacher to the candidate.

The sermon is accompanied with a brief, but appropriate Charge by the Rev. Mr Clarke, of Norton.

SUNDAY EVENING LECTURES.

We have been requested to give notice that the Course of Sunday Evening Lectures, at Messrs Emerson's and Motte's churches, for the present season, is concluded.

SUMMARY.

The Chanting Cherubs. This beautiful group by our fellow citizen Greenough, is now exhibiting in Summer Street in this city. We are no connoisseurs in Sculpture, but we did not think that marble was capable of exciting the feeling we experienced, in viewing this elegant specimen of the fine arts.

Rhode Island Election. Lemuel H. Arnold is elected Governor of Rhode Island, by a majority of about one thousand votes.

Harvard University. The following synopsis of lectures to be delivered at Cambridge, the ensuing summer, has been furnished us by a friend.

Arrangements of the several courses of public lectures to be delivered the present (third) term, in the University; at which all the members of the Law and Divinity Schools and all Resident Graduates have the right to attend, and such of the Undergraduates as are specified below.

Monday, 11 o'clock A. M., Professor Farrar, on Natural Philosophy, to the Junior class. 4 o'clock P. M., Professor Webster, on Mineralogy, to the Senior class, beginning on Monday the 23d of May next. 5 o'clock P. M., Professor Warren, on Anatomy, to the Senior class.

Tuesday, 8 o'clock A. M., (Study Bell,) Professor Willard, to the Junior class, on Universal Grammar. 9 o'clock, A. M., Professor Popkin, on Greek Literature, to the Senior class. 10 o'clock A. M., Professor Webster, on Chemistry, to the Junior class, until Monday, the 23d of May. 10 o'clock A. M., Professor Jackson, to the Senior class, beginning after the 23d of May,—on the Means of Preserving Health and Prolonging Life. 11 o'clock A. M., Professor Popkin, on Greek Literature, as on Monday. 12 o'clock M., Dr Bigelow,—on the Utility of the Physical and Mathematical Sciences, for the improvement of the Useful Arts and for the extension of the industry, prosperity, happiness, and well being of society—In the Chapel, to all the classes. 4 o'clock P. M., Professor Webster, on Mineralogy, to the Senior class, beginning on Monday the 23d of May next. 5 o'clock P. M., Professor Warren, as on Monday.

Wednesday, 11 o'clock A. M., Professor Farrar, as on Monday. 4 o'clock P. M., Professor Webster, on Mineralogy, after the 23d of May next, as on Monday.

Thursday, 8 o'clock A. M., (Study Bell,) Professor Willard, as on Tuesday. 9 o'clock A. M., Professor Popkin, on Greek Literature to the Senior class, as on Tuesday. 10 o'clock A. M., Professor Webster, on Chemistry, as on Tuesday, till the 23d of May next. 10 o'clock A. M., Professor Jackson, to the Senior class, beginning after the 23d of May, on the means of Preserving Health and Prolonging Life. 11 o'clock A. M., Professor Farrar, as on Monday. 12 o'clock M., Dr Bigelow, as on Tuesday. 4 o'clock P. M., Professor Webster, on Mineralogy, after the 23d of May next, as on Monday. 5 o'clock P. M., Professor Warren, as on Monday.

Friday, 12 o'clock M., Dr Bigelow, as on Tuesday. 4 o'clock P. M., Professor Webster, on Mineralogy, as on Monday, after the 23d of May next. 5 o'clock P. M., Professor Warren, as on Monday.

Saturday, 8 o'clock A. M., Professor Webster, on Chemistry, till the 23d of May next, as on Tuesday.

Census. According to the late census the whole population of the United States, is 12,821,181 souls. Of this number 2,000,000 are slaves.

The Cabinet. The Secretaries of the several departments in the National Cabinet have resigned. Each Secretary addressed a letter of considerable length to the President, assigning the reasons of his resignation. The answers by the President are in terms of high commendation. As usual in such cases, conjecture assigns other reasons than those offered. Our limits will not allow us to copy the correspondence or the remarks. The most prominent candidates to form a new cabinet are said to be

Secretary of State, Edward Livingston of Louisiana.
" of War, Hugh L. White of Tennessee.
" of the Treasury, Louis McLane of Delaware.
" of the Navy, Andrew Stephenson of Virginia.

It is also reported that Mr Berrien, the Attorney General, has resigned and Mr James Buchanan of Pennsylvania appointed to fill that office.

Indians in Massachusetts. The Salem Observer states that a very interesting report has been presented to the Legislature of Massachusetts, relative to the Indians in that State:

"The committee represent the whole number of them to be about one thousand. In Grafton, Worcester County, there are a few of the Hassanmisco tribe; in Canton, about a dozen; at Dudley, half that number; at Middleborough, about 15 or 20; at Dartmouth from 8 to 12; of the Troy Indians, at Malden, 10; at Mendon, 4; at West Stockbridge, 3 or 4; at Holliston, 3; at Natick about the same number; in the counties of Barnstable and Duke's County, 695.—In addition to these, there are two small remnants of Aborigines on the Vineyard, amounting to about 24. The Marshpee, Gayhead, Christiantown and Chappaquiddic tribes have schools, which were established by the Society for propagating the gospel among the Indians in North America, and exhibited to the committee very favorable specimens of their improvement. The committee state, that the last person who could give the Indian side of the history of King Philip's wars died a few years ago."

Deaf and Dumb. We copy the subjoined interesting letter from the Courier, with the preface of the Editor of that paper.

The subjoined letter was sent to the Mayor of this city, by the Principal of the Hartford Asylum. It was written by a pupil of that Asylum whose name it bears. The hand writing would be creditable to any young person of the sex. The writer, a destitute child, was placed in the Boston Alms-house in 1822, without any ascertained particulars of age, parents or connexions. She was transferred to the House of Industry in March, 1825, and recorded as being 13 years of age. She was afterwards placed in the Asylum at Hartford, pursuant to the provisions of a Law of this Commonwealth, and having had the full advantages of the institution, for the period allowed by the law, must now be sent back to the city. She is represented by the Principal of the establishment, as a young woman, of most amiable character and deportment, and the simplicity of her style, and the circumstances disclosed in her narrative, history and present condition, cannot fail to interest the feelings of all who have at heart the success of the efforts made for alleviating the misfortunes of the individuals who are the objects of this most interesting institution.

AMERICAN ASYLUM, April the 15th, 1831.

TO THE MAYOR OF BOSTON. Sir—I have an opportunity to write to you about my life. I inform you that when I was a little deaf and dumb girl, I dwelt in a small house. I have forgotten in what street; it was white or of painted wood. My parents were very good and kind to me, and gave me food and clothes. They had good care of me. I remember that my father went out for his affairs, and that my mother was not negligent in working. I had many friends who often visited my mother. She went away, and I was much grieved to part with her, and I went to a strange house where I staid with some gentlemen and ladies. I was sitting down and sewing my clothes. I tell you that after I had left my mother's house, I have heard that my mother became very sick, and some days after died. I hope that she was buried. I did not know that my father had abandoned me, and gone away. I was sorry that I lost my mother. I have no relations nor friends. I inform you that when I was lonely, some persons placed me in the hospital, and treated me well. While I was in the hospital, I worked in the washing room. A lady employed me to sew sheets. By and by I was told that I should go to Hartford, and after my arrival at the Asylum, I began to learn the elementary book. I was taught by Mr Loring during seven or eight months. Afterwards Mr Clerc took me into his school, and instructed me, and I was with my classmates. I have been five years and a half in the Asylum. I have learned my books, history, geography, maps, biography, and other things. I inform you that I feel truly unhappy, that I am an orphan. I know not whether my father is living or dead. I am told that I am under the care of the Mayor of Boston, and that you will be good and kind to me. I hope that when my instruction has finished, I shall return home, and will have the pleasure of seeing you. I wish to go to Boston, but I have no acquaintance in Boston, because I have not seen them. I tell you that I do not know how I may return home. I shall perhaps journey with some pupils in the stage. I ask you: What shall I do at home? Indeed I wish to know if you will be pleased to place me into a house, where I may work, and be taken care of. I assure you that I will be grateful to you. I hope that you will be glad to receive and read my letter. Will you have the goodness to write to me soon. I send my respects to you.

I am, sir, your respectful and obedient servant,
EVELINA HAYDEN.

Greek and Roman Churches. There was an appearance of friendship, kept up between the church of Rome, and that of Constantinople, for seven centuries from the time of the spread of Christianity. The Apostolic church was certainly founded in Greece before that of Rome; but the Romish prelates assumed the right of being considered the great head of the Christian church, which the bishops of Constantinople as constantly denied them. Disputes had long existed on various subjects, particularly on the use of images, which the Greek patriarchs condemned as idolatrous. These disputes proceeded to such a length, that in the year 858, Pope Nicholas I. condemned the election which had been made by the emperor Michael, of Photius, to the post of Grand Patriarch of Constantinople; and excommunicated Photius. But Photius, so far from conceding to Nicholas the right of superiority, assembled a council of divines at Constantinople, and answered the Romish Bull by another, in which he excommunicated the Pope himself.—From this moment we may date the separation of the Christian world, into the Romish and Greek churches. The Roman Catholics condemn the Greeks as schismatics, and bear a feeling of hostility and hatred towards them; while the Greeks, with certainly more reason, claim to be the Orthodox church, and return the hatred of the Catholics with those bitter feelings, which religious bigotry so often give rise to. Many of the corruptions of the church of Rome arose before the final separation took place between it and the Greek church; and as many of these had their origin in the East, they continued in both churches after the division; so that in the Greek church may be found many of what are considered as errors in the Latin church; but though the former departed widely from the faith which it once professed, and is now sunk in deplorable ignorance and superstition, it can scarcely be admitted, that it is so very corrupt as the latter. The Greeks deny the supremacy and infallibility of the Pope of Rome; but substitute for him the patriarch, whose seat is at Constantinople, and who they contend is the head of the true Catholic church. The Greek church condemn as idolatrous, the use of images, as practised in the Romish church, but for images it substitutes pictures. It does not condemn its priests to celibacy, though no priest can marry a second time; nor can a married priest rise to the rank of bishop. It rejects the Romish doctrine of purgatory; but it directs masses for the souls of the dead. Unlike the Romish church, it does not condemn the people to an ignorance of the scriptures. But the invocation of the saints, and the adoration of the Virgin Mary, are carried to a much greater extent than is allowed by the canons of the church. The Panagea, or All-holy Virgin, is to the Greeks, the Alpha and Omega of their religion; more prayers are addressed to her, and more confidence placed in her intercessions with the Father than in those of the Son. The walls of every house are covered with her pictures, and the meanest hut, or the poorest fishing boat, is never found, day or night, without a lamp trimmed and burning before the picture of the Virgin.—*Howe's Greek Revolution.*

FROM EUROPE.

Arrivals at New York, from London and Liverpool, bring London papers to March 31st. They contain but little that is interesting or definite.

France. This country we learn is in a state of vacillation. A letter from Paris of March 29th says, "a few hours have effected a great alteration in the aspect of affairs here; yesterday all was calm, to day all is excitement. The confirmation of the entry of the Austrians into Bologna, and the speech of the President of the Council in reference to it, leave little ground to hope that war may be avoided." The Austrians entered Bologna, March 20th. The French government have addressed a diplomatic note to the Austrian cabinet announcing that France will not tolerate a longer residence of the Austrians in Bologna.

Belgium. Disturbances continue in Belgium. By the last accounts, the city of Brussels was in great alarm from the outrages and violence of the populace. The Belgians it is said will offer the crown to the Prince of Saxe Coburgh, on condition of his marrying a French Princess. Communications between Holland and Maestricht have removed the grounds of hostilities between Holland and Belgium.

Poland. Anxiety for the fate of Poland still exists. Nothing decisive had transpired. In several skirmishes the Poles have been successful. Gen. Dwerniki, a Polish General, had gained some advantage in the south of Poland. The Russian army had withdrawn from Praga; the rise of the Vistula and the breaking up of the ice prevented their crossing.

England. The subject of Reform was debated in the House of Lords on the 28th of March. Much interest was excited; it was understood that Parliament would not be dissolved until the question should be taken on the bill after a third reading.

MARRIAGES.

In this city, by Rev. Mr Parkman, Mr Hans Jones to Miss Elizabeth Noble.

By Rev. Dr Lowell, Mr Azro Turner to Miss Adeline Augusta Robbins.

By the Rev. Mr Capen, Mr Thomas J. Brigham to Miss Eliza Cowden, both of this city.

In Weymouth, Mr Joseph Burrill, of Hingham, to Miss Mary E. Ford, of W.

In Natick, by Rev. Mr Thompson, Mr George Bigelow to Miss Amy Learned.

DEATHS.

In this city, Miss Mary R. Yates, aged 21, formerly of Providence; Mr Solon Jackson, 23; Miss Frances May, daughter of the late John May.

In Hingham, Mr Hawkes Hobart, aged 78.

In Lowell, Mrs Sally, wife of Mr Eliphalet Brown, aged 38.

In Harvard, Miss Rebecca B. C. aged 17, youngest daughter of the late Edward McLane, Esq. of this city.

In New Haven, Mr Joseph E. Nichols, printer, aged 26.

In Philadelphia, Adrianna J. B. Walter, daughter of the late William W. Esq. of this city.

In Baltimore, in the 47th year of his age, the Hon. Rollin C. Mallary, for several years past a Member of the House of Representatives of the United States from Vermont, and for the last five or six years Chairman of the Committee on Manufactures.

PROPOSALS

For publishing a Monthly Work, to be called,

THE SCRIPTURAL INTERPRETER.

The object of this publication will be to afford to Sunday School Teachers and Parents, and also to other Christians, facilities towards a right understanding and use of the Bible, and particularly of the New Testament. It will contain translations of different passages, perhaps (in successive numbers) of whole Books of the New Testament, with expositions and such critical and practical remarks as may be thought useful. It will also offer to the reader short essays on the nature of the scriptural writings, the manner in which they should be studied, the principles by which they should be interpreted, and the proper method of using them in the instruction of children. No remarks will be thought unsuitable, which, while they observe a correct tone and spirit may throw light on passages difficult, either from a want of acquaintance with the peculiar language of Scripture or from ignorance of the customs and facts to which allusion may be found in its pages. Notice will be taken of Books connected with the subject of biblical interpretation, and in general the Editor will endeavor, without an affectation of learning, or display of a partizan zeal, to provide persons of common education with aids to the right apprehension, use and enjoyment of the Christian Scriptures. The Editor is not pledged, nor shall the work be devoted to the interest of a particular sect, any further than they shall seem to him through the light which God may give him to be identical with the interests of divine truth. It is proper however to state, that he is a Unitarian, and believes that Unitarian Christianity is the only system of faith and duty, which can be drawn from the New Testament by a just interpretation of its contents. The greater part of the articles will be original, but every number will probably contain a portion of selected matter. The discontinuance of the Christian's Manual affords an opportunity for introducing such a publication into notice, and the hope is indulged that the patrons of that valuable periodical will transfer their subscription to another work, dissimilar, indeed, in its plan, but kindred in its objects.

CONDITIONS.

I. *The Scriptural Interpreter* will be published on the 1st of every month; and should a sufficient number of subscribers be procured to justify a commencement of the work, the first number will be issued on the 1st of July.

II. Each number will contain 48 pages, 12mo. handsomely printed on good paper and type, making two volumes a year of 288 pages each.

III. Price two dollars per annum, payable on delivery of the first number.

IV. Subscriptions received by the Publisher and by Agents and Sunday School Teachers; to whom a Prospectus will be forwarded.

L. C. BOWLES, Publisher,
No. 124 Washington Street, Boston.

April 30.

SCHOOL FOR YOUNG LADIES.

MISS TILLINGHAST proposes opening a School, in Walpole, where she will instruct in the useful and ornamental branches of education, and hopes to merit the encouragement of the public by the fidelity with which she fulfils the responsible duties of her situation. The quarter to commence on the 4th day of May.

Terms.—Reading, Writing, Arithmetic, Geography, Grammar, History, Plain and Ornamental Needle-work, $3 per quarter. French Language, $2 per quarter. Drawing and Painting, $2 per quarter.

References.—Rev. J. P. B. STORER, Walpole.
Col. TOTTEN, Newport.
Rev. Mr KIMBALL, Needham,
Rev. Mr HAMILTON, Taunton.
Hon. JOHN M. WILLIAMS, do.
Hon. MARCUS MORTON, do.
Hon. JAMES L. HODGES, do.

Walpole, April 16, 1831. 3t.

UNITARIAN SUNDAY SCHOOL BOOK STORE.

The subscribers having frequently had occasion to furnish a complete list of the most approved Manuals for Sunday Schools, to those at a distance from the city, hereby give notice to all their friends, that in this advertisement will be found the exact titles of all Manuals used in such schools.

Field's "Series of Questions, comprising the History of the Four Gospels, and the acts of the Apostles, with reference to the Scriptures instead of Answers," arranged by Rev. J. G. Palfrey, Boston.

"Questions on select portions of the four Evangelists; by Joseph Allen, minister of Northboro', Mass."

"Questions on the Bible of the Old and New Testament; for the use of young persons. In two parts."

"Bible Biography for Sunday Schools, and other Schools, Families, &c."

"An Abstract of the Bible History, with a scheme of Scripture Chronology, and Questions for Examination."

"A Catechism in 3 parts, compiled and recommended by the Ministers of the Worcester Association, in Ms."

"Geneva Catechism," first part—do 3d part.

"An Introductory Catechism. By Lant Carpenter, D. D."

"Sunday School Hymn Book," in 4 parts, approved by the Boston Sunday School Society. Do. 1st part separate—containing Hymns for Worship.

"Hymns on Cards"—do. on Sheets—just published.

"Forms for the Devotional Exercise of Sunday Schools." By a Pastor.

"The Youth's Prayer Book." "The Child's Prayer Book."

"A Catechism of Natural Theology." By Rev. J. Nichols.

The above Manuals together with a great variety of New Books for Sunday Schools, may be found at the store of WAIT, GREENE, & CO.,
PUBLISHERS,
April 30. 6tis. 13 Court Street.

SCHOOL BOOKS. RICHARDSON, LORD & HOLBROOK, School Book publishers, No. 133 Washington Street, Boston, keep constantly for sale, *all* the books on education now in use—Towns, merchants, &c. furnished at the best terms. They also publish some of the most popular School Books used in this country, among those which they have lately issued are,

The Young Reader, by Pierpont, a work universally admired.

Blake's Geography for Children; also very popular.

Emerson's Academical Speaker—Surault's Easy French Grammar for beginners, &c. &c. The following is an extract from a letter just received from the principal of a private school of the highest standing in New York city, regarding some of these works.

"*Mr Blake's new Geography for Children* is excellent and I think the price reasonable. I have introduced it into my school, having put a dozen of the smaller boys in a class for that purpose; and I have no doubt after a time, of its getting extensively into use in this part of the city."

"*The Young Reader*, is an admirable compilation and *interests* the scholars much. As a proof, the larger boys were so much amused at hearing the younger scholars read, that when school was dismissed, *they all came to borrow a copy to carry home to read in the evening.*"

"*The Academical Speaker*, is a chaste selection denoting great taste and judgment in the compiler."—After stating his regret at the want of uniformity in the books used in N. Y. he continues "I have succeeded in establishing uniformity in my own school and have caused the introduction of the First Class Book, Blair's Chronology and Goodrich's History of U. S. into a few other good schools." April 30.

NEW BOOKS FOR UNITARIAN SUNDAY SCHOOLS.

WAIT, GREENE, & Co, would give notice to all the friends of Sunday Schools, connected with Unitarian Societies, that they have in press a new manual entitled—

"FORMS OF DEVOTIONS, FOR SUNDAY SCHOOLS."
—BY A PASTOR—

This book will contain Prayers, Lessons from Scripture, &c, in regular order, for five Sabbaths, and at the end of each service is a Hymn, particularly adapted to the devotions of each day. It is intended to be used by the whole school, the superintendent acting as leader, and the children responding to the leader. It will be issued in about one week, and it is to be hoped that all those, who feel an interest in the devotions of Sunday Schools, and the difficulty of guiding them judiciously, will avail themselves of this opportunity of procuring an improved manual.

—ALSO—
JUST PUBLISHED,

The fifth edition of the Sunday School Hymn Book. This Book is on a new and beautiful type, and fine paper. It is the same as "first printed for the Trustees of the Publishing Fund," and "approved by the Boston Sunday School Society."

CATALOGUES.

Catalogues of the most approved Sunday School Books, free from sectarianism, may be found at the subscribers' store.

NOTICE.

The subscribers, having for many years been engaged in Sunday School teaching, and the publishing of Sunday School Books, give notice to clergymen, and others living out of the city, that any amount of money sent them (or orders without cash) for the purchasing of Books, shall be faithfully attended to, and particular care observed in selecting the best and latest publications.

WAIT, GREENE, & CO.,
PUBLISHERS,
April 23. 6t 13 Court Street.

MONTHLY REPOSITORY.

For sale, the four first volumes of the New Series of the (London) Monthly Repository, being for the years 1827, 1828, 1829, and 1830. They are in perfect order, and will be sold at a large deduction from the subscription price. GRAY & BOWEN,
April 23. 141 Washington Street.

NEW FRENCH GRAMMAR,—An easy Grammar of the French Language, for young beginners. By F. M. J. Surault, late Professor of Philosophy in France, of Latin and French in Paris, and now French instructer in Harvard University.

Extract from the Preface.

The Grammars of the French language generally used in the United States and in England, are evidently designed for persons already grown up, and sometimes only for persons who are capable of understanding philosophical rules and reasoning. For children, we have now no grammar, which they can be fairly said to comprehend; none in which the learning of French is not made much more obscure and difficult than it ought or need to be. The present volume has been prepared to meet this want, which, as a teacher, the author every day feels. It contains therefore only what is indispensable, and all it contains is made simple, obvious and intelligible as possible. The above work is this day published by

RICHARDSON, LORD & HOLBROOK.

R. L. & H. also publish, Wanostrocht's French Grammar, Hentz's French Reader and the explanatory and pronouncing French Word Book, and have for sale all the elementary French Works used in the schools of this country. April 23.

LARDNER'S WORKS. LANGDON COFFIN No. 31 Cornhill, Boston, proposes to publish by subscription the Works of *Nathaniel Lardner, D. D.* with a Life by Dr Kippis, from the last London dition, in ten volumes octavo. 6w. March 5.

OLD COLONY PEACE SOCIETY.

The members of this society may obtain Peace Tracts, gratuitously, by applying to

CHARLES BROOKS,
Corresponding Secretary.
Hingham, April 2, 1831. eop3t.

SELECTED POETRY.

[From the Old Colony Memorial, printed at Plymouth, Mass.]

Last sabbath we bid farewell to the old church, and this week the venerable edifice is partly level with the ground. The associations are solemn and affecting. One fact may be mentioned as somewhat remarkable in these days of revolution, that since the building of the house in 1744, three settled ministers have covered the whole period, the present one in the midst of his usefulness. The following hymn, written by Dr Flint on occasion of taking down the first Church in Salem, was sung as appropriate to the present.

Here to the High and Holy One
Our fathers early reared
A house of prayer, a lowly one,
Yet long to them endeared
By hours of sweet communion
Held with their cov'nant God;
As oft, in sacred union,
His hallowed courts they trod.

Here, exiled to a wilderness,
Thou, Lord, for them didst spread
A table, whence thy ministers
Dispensed the living bread.
They grew, by thee defended,
Midst want, and fears, and foes;
And 'neath thy wings extended,
Found shelter and repose.

Though other shrines of statelier form
Rose o'er this hallowed spot,
The glory of thy former house
From memory faded not,
Still dear the light that led them,
When they were faint and few;
And dear thy word, that fed them,
Whence all their strength they drew.

Gone are the pious multitudes,
That have kept holy time,
In other courts assembled now
For worship more sublime.
Their children, we are waiting
In meekness, Lord, thy call;
Thy love still celebrating,
Our hope, our trust, our all.

These time worn walls, the resting place
So oft from earthly cares,
To righteous souls now perfected,
We leave with thanks and prayers;
With thanks for every blessing
Vouchsafed through all the past,
With prayers thy throne addressing
For guidance to the last.

Though from this house, so long beloved,
We part with sadness now,
Yet here, we trust, with gladness soon
In fairer courts to bow.
So when our souls forsaking
These bodies, fallen and pale,
In brighter forms awaking,
With joy the change shall hail.

April 10, 1831.

[From the Herald of Truth.]

STARLIGHT.

The stars now one by one,
With timid ray peep out,
As if the setting sun
In haste had flung about
His few last beams on high,
And left those drops of light
To quiver in the sky,
Like diamonds in the night.

The heavens are filled with stars,
That crowd the deepening dome,
Like spirits in their cars,
In glistening splendor come;
And wrapt in golden light,
Collect in yon vast hall,
In clusters full and bright,
To hold their festival.

Above, around, beneath,
The scene is calm and still,
Save evening's gentle breath,
That whispers o'er the hill;
O how the spirit mounts,
To bathe among those beams,
That gush from heaven's own founts,
In everlasting streams!
We gaze, and every thought
Is drowned awhile in bliss,
And earth is all forgot
On such a night as this!

[From the Cincinnati American.]

"After the usual evening shower, when the breeze blew from the shore, and brought off the sweetness of the land, it bore with it also the distant songs of the nations and the sound of their rude music, as they were probably celebrating with chant and dances, the arrival of the white men.

"So delightful were their spicy odors and cheerful sounds to Columbus, that he declared the night passed away as a single hour.

"It is impossible to resist noticing the striking contrasts which are sometimes forced upon the mind. All is now silent and deserted. Civilization, which has covered some parts of Cuba with glittering cities, has rendered this a solitude."

Irving's Columbus.

They are gone, they are gone, and on that shore
The rapturous song is heard no more,
Those heavens are light,
Those waters are bright,
But the dance, and the song, and the shout are o'er.

At evening they strayed 'mong the spicy bowers,
And chanted away their innocent hours,
And their beautiful isles
Were the realms of smiles,
And the spirits of joy their guardian powers.

The music rose loud on the summer breeze,
And its echoes danced over those silvery seas,
Come stranger, come
To the red man's home,
And dwell in the shades of the perfumed trees.

He came: and hushed was the gladsome strain,
The song shall not dwell in those groves again,
The eye is not bright,
The step is not light,
Where the stranger doth rivet his chain.

He came, but in slaughter, nor deigns to spare
The glad heart that bade him a welcome there.
The grave and the gay
Have ceased their lay,
And the spirit of silence now haunts the air.

MISCELLANEOUS.

[For the Christian Register.]

THE COLONIZATION SOCIETY.

Mr Editor,—

Some weeks ago two articles were published in the Register, in which the measures and objects of the Colonization Society were questioned. Since that time several pieces have appeared in the Register, in defence of the Society. As these pieces have not directly answered the objections which I formerly advanced, perhaps an answer to them is not required. Yet as the subject is one of great importance, and one in which the public is not fully versed, I take the liberty to state the objections to the colonization scheme again, and to consider some of the grounds on which the defence of the Society is placed.

The general principle on which this association is founded, is, that the free blacks are so abject and degraded, and so borne down by the prejudices of the whites, that their improvement in this country is hopeless, and therefore that they ought to be removed. I objected to this principle, because it necessarily led the advocates of colonization to exaggerate the bad character of the free blacks and to inflame the prejudices of the whites against them, and thereby increased the degradation and ignorance, which every person of common humanity ought to seek to remove. To prove that this had been the actual effect of the Society, I referred to its publications. I now offer a few extracts from the African Repository, a work published under the auspices of the Society, which amply confirm my statements. If I were to send all the quotations of this character which I might do, they would far exceed the limits of a newspaper. My extracts are made from a few numbers of the African Repository, and a Report of the Society, which are in my possession. The Repository for April, 1825, speaks of the free people of color as "degraded in character and miserable in condition, *forever* excluded by public sentiment, by law, and by a physical distinction from the most powerful motives to exertion."

Is this language calculated to remove or increase the prejudices against the African race?

The May number of the same work again mentions the free blacks as "notoriously ignorant, degraded, and miserable, mentally diseased, broken spirited, acted upon by no motives to honorable exertions, scarcely reached in their debasement by the heavenly light."

Is not this an exaggeration? Is not its tendency to depress the spirits of the blacks, to check their exertions, and to excite a strong feeling of a necessity for their banishment?

The same writer says—"Their freedom is licentiousness, and to many restraint [i. e. Slavery] would prove a blessing." Another article in the same number says, "no individual merit can elevate the black to the condition of the white man; no path of honorable distinction is open to him," &c, &c, and adds, "in general, black people gain little, in many instances they are great losers by emancipation."

In the Repository of July 1825, are some extracts from a Discourse by the Rev. Dr Daniel Dana, of New Hampshire, from which we take the following. "In addition likewise to all the causes which tend to pollute, to degrade, and render them [the free blacks] miserable, there are principles of *repulsion* between them and us which can never be overcome. They can never forget their wrongs. And if they could, we could not. By a law of human nature, I mean of human depravity, the man who has injured a fellow being, becomes from that moment his enemy."

Are these the sentiments of a minister of the gospel of peace and love? Could Dr Dana really believe that if people of color were well treated, they would hate those who treated them well; or that there was no power in Christianity to remove the prejudices against the children of Africa?

In the Repository for September 1825, we find the following passage taken from a Virginia paper.

"The free negroes are not confined to slave holding States. They are dispersed over the Union, and it is desired by their neighbors everywhere to remove them. If this class of persons existed only in Virginia, Virginia alone would be compelled to colonize them."

How gratifying this language must be to the free blacks. How pleasant to be told they must be colonized.

The United States Literary Gazette, as quoted in another number of the Repository, holds the following language.

"The labors of the Colonization Society, however, appear to us highly deserving of praise. The blacks, whom they carry from the country, belong to a class far more noxious than the slaves themselves. They are free without any sense of character to restrain them, or regular means of obtaining an honest livelihood. Most of the criminal offences committed in the Southern States are chargeable to them, and their influence over the slaves is pernicious and alarming."

The following is from a Georgia newspaper.

"In this country a free negro is neither free nor bond, but stands upon insulated ground, the outcast of all society."

The next extract is from an Indiana paper, published in the Repository of March 1827.

"In consequence of his own inveterate habits, and the no less inveterate prejudices of the whites, it is a sadly demonstrated truth, that the negro cannot, in this country, become an enlightened and useful citizen. Driven to the lowest stratum of society, and enthralled there for melancholy ages, his mind becomes proportionally grovelling, and to gratify his animal desires is his most exalted aspiration. Connected by no endearing link to surrounding society, he cannot feel a *citizen's* nameless incentives to a manly and noble conduct."—"The negro, while in this country, will be treated as an inferior being."

One of the Reports of the American Colonization Society says of the free blacks, that "placed midway between freedom and slavery, they know neither the incentives of the one, nor the restraints of the other, but are alike injurious by their conduct and example to all other classes of society."

I shall here end my quotations, remarking that they are selected from the publications made in two years,—that the character of the Repository is not at all changed since that time,—and that my only reason for not using more recent numbers for making extracts from, is, that I have no later ones in my possession. They certainly support the charge made against the Society, of abusing the free blacks, and representing their improvement in this country as hopeless. I cannot, I confess, imagine any means more effectual for depressing the blacks and retarding their improvement.

I also objected to the Colonization Society, because it tended to retard emancipation, by representing the condition of the free blacks as worse than that of the slaves, and by directing the attention of slave holders solely to colonization and diverting it from their other duties to their unhappy dependents. Some of the passages already quoted expressly avow the opinion, that the free blacks are more wretched than the slaves. Many others to the same effect might be cited. The publication of such opinions, opinions which are not supported by facts, and were invented by the advocates of slavery, as an apology for their oppression, I cannot but consider as a direct encouragement to slave holders. In many cases it is boldly avowed, that the slaves ought not to be liberated except "on condition of their going to Africa or Hayti." The Society in a Memorial addressed to the several States say, that the managers of the institution "consider any attempts to promote the increase of the free colored population by manumission, unnecessary, premature, and dangerous." Is the Society by which such sentiments are advanced, the friend or the enemy of slavery?

In my former numbers I mentioned that the greater part of the free colored people of this country were opposed to the Colonization Society, and that they were opposed to it because they had felt its operations injurious to them by increasing the prejudices of the whites against them, and by making them to be regarded as intruders in this their native country. This charge has not been refuted. But we may judge of the feelings of the colonizationists from one fact. Within the two or three last months, public meetings of the free blacks in Boston, New York, and Baltimore, have passed resolutions expressing their opposition to the Colonization Society. These meetings, as I have been assured on good authority, were composed of the most respectable part of the free people of color. Their opinions on a subject in which they were so deeply interested, were entitled to respect and attention. But the friends of colonization, instead of attempting to answer the arguments of the free blacks, have expressed the greatest anger and resentment against them for daring to express any opinion on the subject. I confess that I have read with deep sorrow and disgust the expressions of contempt and abuse, which some newspapers have published against these unfortunate people of color for presuming to think that they had a right to live in this country.

I have only a few remarks to add upon the arguments by which the Society has been defended.

It is very often repeated that the friends of colonization have engaged in the cause from motives of disinterested benevolence. I am willing to admit that this is true with regard to a very large number of them; but the conclusion is far from following, that their opinions on the subject are sound, or that the operations of the Society are not to be questioned, because its members believe they are doing good.

A correspondent under the signature of A, who gave an ingenious and well written defence of the Society, in the Register of April 9th, has said that the Society wishes no blacks to go to Africa, unless they go freely; and that the whole scope of the enterprise is voluntary. In this I cannot agree with him. It is true, no measures of direct violence have been attempted to compel the free blacks to leave their country. But a moral compulsion has been used to drive them from the United States; which, on principle, is as indefensible as direct force. They are told, not only that they are degraded and oppressed, but that they always must be degraded and oppressed here—that the whites will never treat them like fellow men and Christians—that Africa is their country—and that if they refuse to go there, they never will be happy here. The effect of language like this to stir up the prejudices of the vulgar against the people of color, and to make their situation here uncomfortable, I have already sufficiently exposed. The object of the Colonization Society is to drive them from our shores.

Your correspondent in reply to the question, why not educate the blacks in America, says, it is a strange question to ask the Colonization Society, "seeing that they have recently established a school for the express purpose of educating colored youth." If this refers, as I believe it does, to the establishment of a school for the education of colored youth who are to be transported to Africa, a Society for that purpose having recently been formed, the sting of the charge still remains, viz. that the Colonization Society does not wish to educate and improve those blacks who are to remain in this country. If the Society has established any school for the education of any colored children who may be sent to it, the measure deserves unqualified approbation.

Your correspondent attempts to represent the climate of Liberia as healthy. I hope it may be so. But the impression which I, in common with the public, have derived from the reports from that country, made by persons who were evidently desirous of giving the most favorable color to everything, is, that the mortality among the settlers had been very great, and still continues to be so.

The public will not be satisfied on this point by general remarks on the soil and climate, without complete returns of the number of emigrants, their ages, number of deaths, present population, &c.

I have already shown that the effect of the Colonization Society has been unfavorable to the cause of the negroes, both free and slave. Another benefit which is expected to arise from a colony in Africa, is the extension of the benefits of civilization and Christianity to that benighted region. Even on this point I cannot help feeling some doubts. The history of the world does not show many, if any, instances of the settlement of civilized nations among savage tribes, in which the latter have been benefitted. Look at the European colonies in North and South America, in the East and West Indies, and in Southern Africa, and what is the lesson which they teach us? We find that where the native tribes have been in extreme barbarism, they have been uniformly oppressed and have dwindled away before their civilized neighbors; and that where the natives have been more advanced in civilization, if they have not been exterminated, their moral and religious improvement has been scarcely perceptible, and no balance for the misery and waste of human life which have preceded and accompanied it.

Having already taken up more space than I intended, I must conclude. N.

AMERICAN LITERATURE.

Our country has few such writers as Mr Grimke, of Charleston, S. C. Whether the subject be politics, literature, or religion, he is rich in sentiment, and eloquent in expression. The following passage is from an oration lately delivered by him.

While we remember our fellowship and our common parentage, let us not forget our common inheritance—our country. We cannot honor our country with too deep a reverence; we cannot love her with an affection too pure and fervent; or faithfulness of zeal too steadfast and ardent. And what is our country? It is not the East, with her hills and her valleys, with her countless sails, and the rocky ramparts of her shores. It is not the North, with her thousand villages and her harvest frontiers, and of lakes and the ocean. It is not the West, with her luxuriant forest-sea and her inland isles, with her luxuriant expanses, clothed in her verdant corn, with her beautiful Ohio, and her majestic Missouri. Nor is it yet the South, opulent in the mimic snow of the cotton, in the rich plantations of the rustling cane, and in the golden robes of the rice field. *What are these but the sister families of the greater, better, holier family,* our country? I come not here to speak the dialect, or to give the counsels of the patriot statesman. But I come a patriot scholar, to vindicate the rights and to plead for the interest of American literature. And be assured, gentlemen, that we cannot, as patriot scholars, think too highly of that country, or sacrifice too much for her. And let us never forget, let us rather remember with a religious awe, that *the union of these States is as indispensable to our literature,* as it is to our national independence and civil liberties, to our prosperity, happiness, and improvement. If, indeed, we desire to behold a literature like that, which has sculptured with such energy of expression, which has painted so faithfully and vividly, the crimes, the vices, the follies of ancient and modern Europe; if we desire that our land should furnish for the orator and the novelist, for the painter and poet, age after age, the wild and romantic scenery of war; the gathering march of armies, and the revelry of the camp; the shrieks and blasphemies, and all the horrors of the battle field, the desolation of the harvest, and the burning cottage; the storm, the sack, the ruin of cities; if we desire to unchain the furious passions of jealousy and selfishness, of hatred, revenge, and ambition, those lions that now sleep harmless in their dens; if we desire that the lake, the river, the ocean, should blush with the blood of brothers; that the wind should waft from the land to the sea, from the sea to the land, the roar and the smoke of battle; that the very mountain tops should become altars for the sacrifice of brothers; if we desire that these, and such as these—the elements, to an incredible extent, of the literature of the old world, should be the elements of our literature, then, but then only, let us hurl from its pedestal, the statue of our union, and scatter its fragments all over the land. But, if we covet for our country, the noblest, purest, loveliest literature the world has ever seen, such a literature as shall honor God and bless mankind; a literature whose smiles might play upon an angel's face, whose tears "would not stain an angel's cheek;" then let us cling to the union of these States, with a patriot's love, with a scholar's enthusiasm, with a Christian's hope in her heavenly character, as a holocaust self-sacrificed to God at the heights of her glory, as the ornament of a free, educated, peaceful, Christian people. *American literature will find that* THE INTELLECTUAL SPIRIT IS THE VERY TREE OF LIFE, AND THAT UNION IS HER GARDEN OF PARADISE.

THE POLITICAL CLASS BOOK,

Intended to instruct the higher classes in the origin, nature and use of Political Power. By William Sullivan, Counsellor at Law. With an Appendix, upon Studies for Practical Men, with notices of Books suited to their use. By George B. Emerson.

The object of the Political Class Book is to point out to the youths, who are in the course of education, their relation to each other, to society, and to their country; and to show, in a plain and simple way, the excellence and value, beyond all price, of the political condition in which they exist. The further purpose is to give some information of the social system, of which they are to become active members, and on which their happiness, in common with that of all around them, absolutely depends. The plan is—1st, to sketch the principles on which society is formed.—2d, to show the fitness of the State Government, to accomplish the intended object of it. 3d, to do the like as to National Government. 4th, to notice some subjects, which concern those who are approaching manhood, and those who have risen to be citizens.

The Appendix contains a short account of the most approved books in arts, sciences, literature, history and morals, with introductory remarks.

The publishers believe there has never been a work on Education published in this country, which has met with such universal and unqualified applause, as this work of Mr Sullivan's. Every one feels the importance of the subject of which it treats, and all are astonished that it has never before been taken up in this manner. Before the work had been published three weeks, it was introduced into a great proportion of the highest schools in the neighborhood of Boston, and as fast as it became known to others more remote, had been adopted in them; so that the first edition was sold in less than three months.

The following are extracts from some notices which have been made of the work:

Letter from Pres. Humphrey of Amherst College to the Publishers.

"Having examined the Political Class Book, intended for the higher classes in our schools, by Wm. Sullivan, Esq. I have no hesitation in saying, that in drawing up this rich and comprehensive manual, the author has entitled himself to the thanks of an enlightened public. It contains just that kind of information which every American citizen ought to possess before entering upon the active duties of life; and I know not how it can be in any other way so conveniently acquired as in the manner here proposed. The Appendix by Mr Emerson adds to the value of the book.

H. Humphrey."

Amherst College, Oct. 10, 1830.

From the Boston Recorder, Jan. 19, 183

We expressed our opinion of this highly useful book immediately on the publication of the first edition. We are happy to learn that a second edition has been so soon called for. The improvements which experience has suggested have increased the value of the work. The importance and amount of information embodied in this little volume, the simplicity and purity of its style and the spirit of sound morality which it breathes, render it highly useful as a book for schools and families."

A new edition revised and enlarged is just published by RICHARDSON, LORD & HOLBROOK.

April 23.

NEWTON FEMALE ACADEMY.

The Spring Term of this institution will commence on Wednesday, the 4th of May, under the superintendence of Miss Rebecca S. Leach, in whose qualifications as a Preceptress, the Trustees have much confidence. Instructions will be given in all the English branches of Education, usually taught in Female Academies and High Schools—also in French and Latin.

This Academy is within 7 1-2 miles of Boston, and its location delightful and healthy.

Board 1,75 per week. Tuition for English branches 5 dollars per quarter—$2 addition for Latin or French.

By direction of the Trustees,

WILLIAM JACKSON, *Secretary.*

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Mr Jacob Abbott, Mount Vernon High School.
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Josiah Stedman, No 438 Washington Street.
Thomas A. Davis, No. 1 Washington Street.

April 9. 4t.

PRIVATE INSTRUCTION.

Mr Goldsbury proposes opening a private school at his residence in North Bridgewater, for the instruction of young gentlemen in the common and classical branches. He would be happy to receive into his family six in addition to those already engaged.

The terms will be $2,50 a week, including board, washing, and tuition. 6t. March 19.

The CHRISTIAN'S MANUAL.—Just published by L. C. BOWLES, 124 Washington-Street, "*The Christian's Manual*; designed for Families and Sunday Schools. *New Series.*" For April, 1831.

CONTENTS.

African Bird's Nest; Ruth; Preparation for Reverses; Dialogue; Parables of Krummacher; A Fragment; Conversation between a mother and her daughter; The Bible; Extracts from Leighton; To the readers of the Christian's Manual; Original Poetry—The Little Boy's good night; To the eagle; A Hymn.

ANTHON'S AINSWORTH'S Dictionary. A new abridgment of Ainsworth's Dictionary, English and Latin, with some important improvements and alterations. By John Dymock, LL. D. Edinburgh. With corrections and improvements, by Charles Anthon, Professor of Languages in Columbia College, New York. Just received and for sale by

RICHARDSON, LORD & HOLBROOK.

April 23.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,

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